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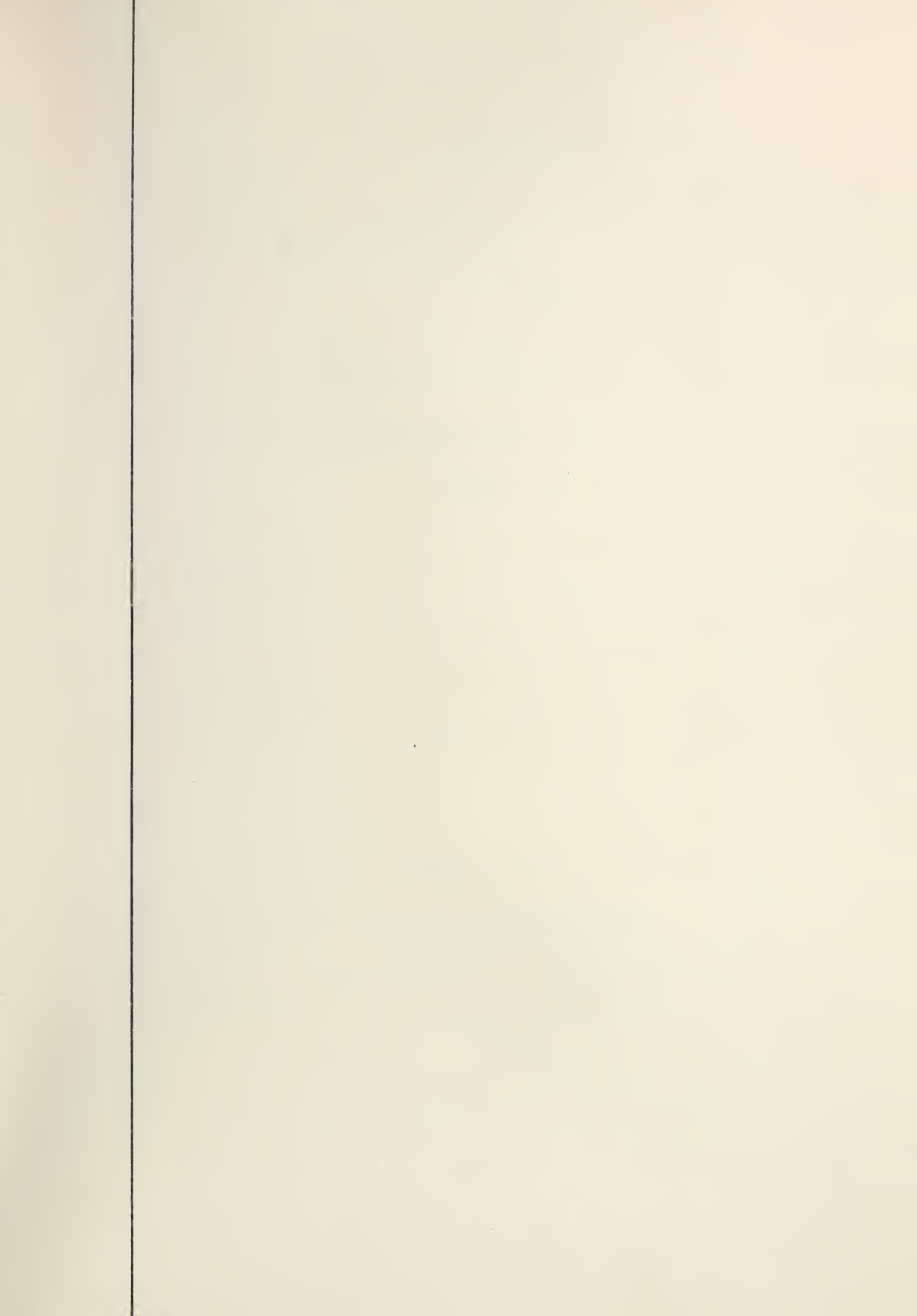
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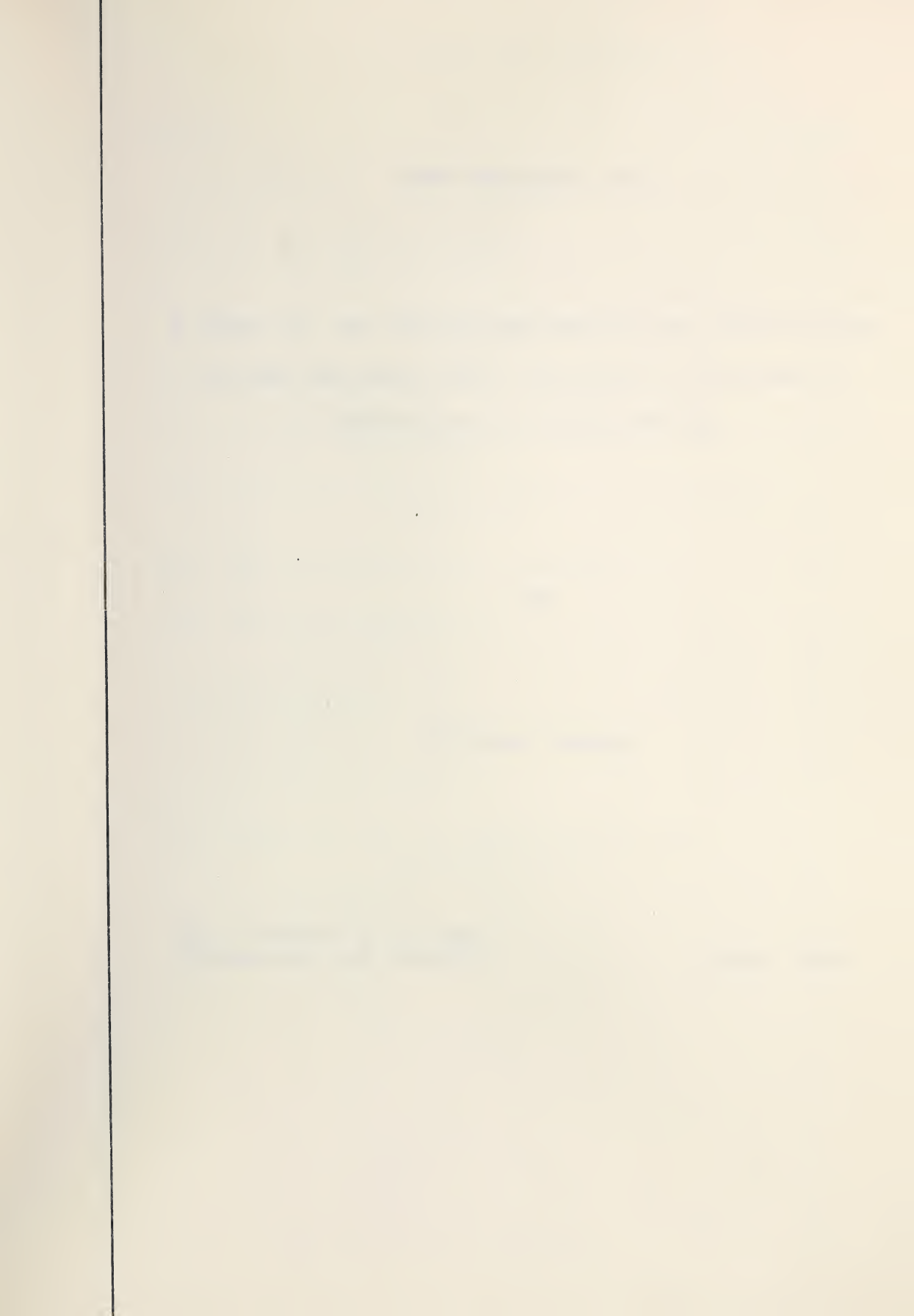
submitted to the B.D. Committee of the
Senate of the University of Alberta
in candidacy for the degree of
Bachelor of Divinity

by

William Archer, B.A.

University of Alberta

April 1950



NEW TESTAMENT JOY

A Study of the Source, Expression, and Significance
of New Testament Joy, in order to discover a
Definition of Christian Joy

by

William Archer

St. Stephen's College
University of Alberta

April 1950



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INTRODUCTION

"The Angel said unto them, Fear not: For, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Lk. 2:10,11) Thus did the angelic being announce the coming of Him who was to bring great joy not only to the people of his own day and land but to the people of every age and every land on the face of the earth. It has been said that "Joy is more conspicuous in Christianity than in any other religion, and in the Bible than in any other literature." (1) This statement I hold to be true, and it is the purpose of this paper to make a detailed study of Christian joy as found in the pages of the New Testament.

It is my contention that the picture of Jesus as a 'Man of Sorrows' is not a true one. Rather, he was a man of joy, and there shone around him a glow of happiness. This joy filled his disciples and followers and soon became a characteristic of the early church. It was a present possession and not an eschatological hope, being present in a form peculiar to

(1) Hastings One Volume Bible Dictionary, Pg. 500

the Christians, having no connection with the joys experienced by the devotees of the contemporary Greek Mystery Religions.

Chapter I

OLD TESTAMENT BACKGROUND

Our study will of course begin with the Old Testament, which is the source of most of the streams of thought which flow through the NT. "No language possesses as many words for joy as does the Hebrew; which fact indicates the cheerful disposition of the Jewish people and the optimism predominant in Judaism. Often the Hebrew poet or prophet transfers the joy of his soul to the surrounding creation; and so heaven and earth, mountains and valleys, fields and trees are pictured as breaking forth into joy." (1) "Let the heavens rejoice, and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful, and all that is therein; Then shall all the trees of the wood rejoice before the Lord: for

(1) Jewish Encyclopedia, Vol. II, Pg. 299.

he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." (Ps. 96: 11-13) "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." (Is. 44:23)

Joy in the Old Testament is often ascribed to Y ahweh, which is an indication of the realism of the Hebrew conception of the Divine personality. "As a young man marries a maiden, so shall your Builder marry you; and as a bridgroom rejoices over his bride, so shall your God rejoice over you." (Is. 62:5)

The joy of Y ahweh is a refuge in time of depression: "Then he (Nehemiah) said to them, 'Go your way, eat the fat and drink the sweet, and send portions to him for whom nothing is prepared, for this day is holy to the Lord; and do not be depressed, for the joy of the Lord is your refuge'." (Neh. 8:10) Yahweh rejoices in his works: "The glory of the Lord shall endure for ever: the Lord shall rejoice in his works." (Ps. 104:3) Yahweh rejoices over his people for good: "And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit

of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers." (Deut. 30:9) "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." (Zeph. 3) Yahweh may rejoice over his people for good, but he can also rejoice over them to destroy them: "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it." (Deut. 28:63)

The righteous in turn rejoice in Yahweh: "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness." (Ps. 97:12) They rejoice in the fact that they have such a God and know him: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." (Ps. 100:1-3) "May I go to the altar of God to God my highest joy; and may I praise thee with the lute, O God my God." (Ps. 43:4)

The twelfth chapter of Deuteronomy is a good

example of the intimate place which joy should have in Hebrew life. After the Israelite had brought his offerings to the sanctuary, he was to make the necessary sacrifices and then eat the sacrificial meal 'before the Lord'. Then came the instruction that "ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee" (vs. 7) Driver, in the International Critical Commentary, comments on this verse as follows: "The Israelite when he brings his offerings to the sanctuary, and partakes of the sacrificial meal which a bounteous year has enabled him to provide, is to thank Yahweh with a joyous heart for the success with which his labours have been blessed." Again in verse 12 comes the instruction to "rejoice before the Lord your God, ye, and your sons and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you." This is the holy joy with which a sacrificial feast, held at the sanctuary, was to be celebrated. Although primarily a family meal, yet the needy Levites were not to be forgotten. A similar injunction is repeated in verse 18, and 27:7.

This concept of joy in sacrifice is a common one in the Old Testament. It is mentioned in Isaiah 30:29, Nehemiah 12:43 (Also that day they offered great

sacrifices, and rejoiced.") and may be seen particularly well in Psalm 42 and 43. Here we see the joy of a pilgrimage going to the Sanctuary to "see the face of Yahweh". The Psalmist was in captivity and was lamenting the fact that he was unable to go to "the Altar of God, to God my highest joy". "My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul in me: for I had gone with the multitude, I ~~want~~ with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday." (Ps. 42:3,4) "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill and to thy tabernacles. Then will I go unto the altar of God, to God my highest joy: yea upon the harp will I praise thee, O God my God." (Ps. 43:3,4) In this latter Psalm, the writer "expresses his firm hope that God's guidance will bring him to his dwelling place on the holy mount, and there on the altar he will offer his sacrifice to God who is the source of his exceeding joy, rejoicing before him to the music of the harp. Beautiful though these words are, it is difficult to extract from them more than the worshippers love of sacrificial worship -- an intense joy in the privileges of the ancient Covenant made by sacrifice. The joy is the joy of self-abandonment in the contem-

plation of Yahweh present at the place where he had promised to dwell: it is not the mystical apprehension of God that is independant of place and circumstance. And that is true of the Psalms generally." (1)

As a feast usually followed the offering and sacrifice, this feasting was also a joyous affair. It was so even when not connected with the sacrifice at the sanctuary in later Judaism. "As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor." (Esther 9:22)

"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works." (Ecclesiastes 9:7)

The references to Psalms 42 and 43 above show that the Psalmist connected joy with music and singing also. This is shown to be true many times by other Old Testament writers. "And it came to pass, as they came, when David returned from fighting the Philistine, the women came dancing out of all the cities of Israel, to meet David, with tambourines, with rejoicing, and with sistrums." (I Sam. 18:6)

(1) - Prophecy and Divination, by A. Guillaume. Pg. 332.

"Then David ordered the chiefs of the Levites to appoint their kinsmen the singers, with instruments of music, lyres, harps, and cymbals who should sound aloud and lift up the voice with joy." (I Chron. 15:16) "The mirth of the timbrels is still, the noise of the joyful has ceased, the mirth of the harp is still." (Isa. 24:8) See also II Chron. 20:27, Ps. 105:43, 100:2, Isa. 35:1, 61:3, and Zeph. 3:17 etc.

Closely connected to feasting and music are drinking and dancing as sources of joy in the Old Testament. Although the prophets condemn excessive drinking and drunkenness, particularly among the priests, the fruit of the vine is referred to as being a source of physical joy. "Joy and gladness vanish out of the garden land; no singing is heard in the vineyards, no shout of joy is raised; no grape-treader treads wine into the vats, the vintage-shout is stilled." (Isa. 16:10) "Joy and gladness is taken from the plentiful field and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; their shouting shall be not shouting." (Jer. 48:33) As may be seen from the reference to I Samuel 18:6 on the previous page, joy and dancing are also closely connected. "The joy of our heart is ceased; our dance is turned into mourning." (Lam. 5:15)

There are still other references to the joy

found in the common life of the Hebrews. "I did not withhold my mind from any mirth, but my mind found joy in all my toil; for this was my portion from all my toil." (Eccl. 2:10) As well, these people rejoiced in the natural boons of life. First, in the guidance of providence, which may be seen in Psalms 103, 116, 118, etc. Then in national blessings and success:

"On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people".

(I Kings 8:66) "At the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps."

"Also that day they offered great sacrifices, and rejoiced: for the Lord had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off."

(Nehemiah 12:27 and 43) See also Exodus 15 and Isaiah 55. Just as we saw before that Yahweh would rejoice over those he destroys, so the Israelites rejoiced over those they conquered: "Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for

the Lord had made them to rejoice over their enemies."

(II Chron. 20:27)

Again, they rejoiced in Yahweh's judgments on wrong-doers: "Let God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad: let them rejoice before God: yea let them exceedingly rejoice." (Ps. 68:1-3) See also I Samuel 2:1-10 and Psalm 48:4ff. The Hebrews also rejoiced in God's promises, which bring hope and light into the darkest days: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." (Zech. 2:10) "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts." (Jer. 15:16)

Having thus touched on joy in Old Testament life in general, we will now deal more specifically with religious joy. We have already observed that the righteous 'rejoice in Jahweh' through the presentation of offerings and sacrifices. The righteous also found joy through contemplating his presence in the sanctuary. This latter appears in two passages in the Psalms: "Thou wilt show me the path of life: in thy presence

is fulness of joy; at thy right hand there are pleasures for evermore." (16:11) "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple."

(65:4) This is indeed the joy of the contemplation of Yahweh present in the sanctuary or temple, and "not the mystical apprehension of God that is independant of place and circumstance." Consider these passages from Ezra also, which show that the joy in Yahweh's presence was soon transferred to joy in the temple itself:

"Many of the priests and Levites and chief of the father who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people." (3:12, 13a) "And the children of Israel, the priests and Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, ----(and they) did eat and kept the feast of unleavened bread seven days with joy; for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel." (6:16, 22)

As Je usalem became the main and then the only place in which the worship of Yahweh could be carried on, it was natural for these people to connect Jerusale^m in their thinking in an intimate way with Yahweh and thus we have many references in which joy and J erusalem or Zion are closely connected. "But for you will there be a song, as in the night when a sacred festival is held, and gladness of heart, as when one sets out with a flute, to go to the mount of the Lord, to the Rock of Israel." (Is.30:29) "Beautiful in elevation, the joy of the whole earth is the hill of Zion in the far North, the city of the great king." (Ps.4 8 " And as for you, O mortal man, on the day when I take from them their stronghold, their proud joy, the delight of their eyes, that upon which their heart is set, together with their sons and daughters."(Ezek.24:2 "If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my highest joy." (Ps.137:6) " But men shall rejoice and exult forever in what I create; for behold, I am creating Jerusalem an exultation, and my people a joy; and I will exult over Jerusalem, and rejoice in her people." (Is. 65:18,19a)

Often, when the Old Testament writers looked back on Y ahweh's deliverance of his people from their burdens in Egypt, it was with joy, both in the fact

that they had been delivered, and that they had such a great God who could deliver them. "For he remembered his sacred word to Abraham, his servant, and he brought forth his people with joy, his chosen ones with joyous song." (Ps. 105:42,43) With this redemption in mind the psalmist and Deutero-Isaiah could write of the joy that would accompany God's further redemption of his people from their exile in Babylon. "O that the deliverance of Israel would come from Zion! When the Lord restores the fortune of his people, Jacob shall exult; Israel shall rejoice." (Ps. 14: 7) "Hark, your watchmen lift up the voice, together they sing; for eye to eye they shall see, when the Lord restores Zion, Break into singing together, you waste places of Jerusalem! For the Lord has comforted his people, he has redeemed Jerusalem." (Is. 52:8,9)

A God that could deliver the nation from bondage in Egypt and Babylon could also deliver the individuals in that nation from the sins and sorrows that oppressed them. Many times do the writers of the psalms rejoice over the deliverance or salvation which God has wrought for them. "Have pity on me, O Lord: see my trouble from those who hate me, O thou my deliverer from the gates of death, that I may recount all thy praises,

that in the gates of the daughter of Zion I may rejoice in thy deliverance. All my bones will say , 'O Lord, who is like thee, saving the poor from him that is too strong for him, the poor and needy from him that would rob him?'" (Ps. 35: 9,10)

The Prophet Amos left his mark upon Israel in the form of the teaching that Yahweh is a God of righteousness. Isaiah took this up and added to it, saying that righteousness is a manifestation upon earth of God's glory. This concept is carried through Second to Third Isaiah, where we find, in prophecies of the future, a rejoicing over righteousness: "The spirit of the Lord God is upon me, ----to provide for all the mourners of Zion, to give them a crown instead of ashes, oil of joy instead of a garment of mourning, a song of praise instead of a drooping spirit, that they may be called oak trees of righteousness, the planting of the Lord, with which he may glorify himself." " I will greatly rejoice in the Lord, I will exult in my God; for he has clothed me in garments of salvation, he has arrayed me in the robe of righteousness, as a bridgroom puts on his crown, and as a bride adorns herself with her jewels." (Is. 61:1a,3,10)

This same concept of rejoicing over righteousness and justice is not found in Isaiah alone.

"Let the nations be glad and sing for joy, because thou judgest the people justly, and leadest the nations in the earth." (Ps. 67:4) "The execution of justice is a joy to the righteous, and ruin to those who do evil." (Prov. 21:15)

As is to be expected, the writer of Proverbs finds joy and gladness in wisdom. There are many references, but one shall suffice: "The father of a righteous man will greatly rejoice, he who has begotten a wise son will be glad of him. Therefore let your father and your mother be glad, let her who bore you rejoice." (Prov. 23:24)

The majority of the examples of religious joy in the Old Testament mentioned thus far have been a present reality; only a few have been merely a hope for the future. There are many more references to religious joy which fall into this latter category; found particularly in the teachings of the book of Isaiah. The best known of these is the description in 9:3 of the great joy which will come as a result of the ending of the servitude of Israel. "Thou hast multiplied the nation, thou hast increased its joy; they rejoice before thee as with the joy at harvest, as men exult when they divide the spoil." Note also this verse, which is repeated again in 51:11. "And a highway shall be there, and a road, which shall be called

the Holy Way ---- the ransomed of the Lord shall return by it; they shall come to Zion with singing, and with everlasting joy upon their heads; they shall attain to joy and gladness, and sorrow and sighing shall flee away." (35:8a, 10) "I will strengthen the house of Judah, and deliver the house of Joseph. I will strengthen the house and bring them back because I have pity on them, and they shall be as though I had not spurned them; for I am the Lord their God, and I will answer them. And Ephraim shall be like a warrior; and their hearts shall exult as with wine. Their children shall see and rejoice, and their hearts shall exult in the Lord." (Zech; 10:6,7) Other references to a future joy may be seen in Isaiah 12:3, 29:19, 55:12, 60:15, 66:10, Psalm 126, Jeremiah 31:13, and 33:9.

This survey of Old Testament joy has been brief, but it has shown us one or two main characteristics. Yahweh was pictured as a God of joy, and he asked that his people in turn be joyous, in their daily activities and particularly in their worship of him. As the article on 'Joy' in the Jewish Encyclopedia concludes, "The keynote of the old religious cult was joy, because it was a communion of man with his God." The people rejoiced both in God and in the world which God had made. "Hail the Lord joyously, all the earth!

Serve the Lord with gladness! Come before him with joyful song. Know that the Lord is God." (Ps. 100:1,2)
"This is the day that the Lord hath made; let us rejoice and be glad therein." (Ps. 118:24)

Chapter II

CONCEPTS OF JOY IN THE INTER-TESTAMENT LITERATURE

Before we pass on to the New Testament, we must glance briefly at one or two references to joy in the Inter-testament Literature. The Apocalypses interest us mainly, for they carry on the idea found in the prophets, that there will be great joy for the righteous, to be found in the future. Some of the prophetic future joy is messianic, very little of it is eschatological. Most of it will be realized in the not-too-distant future. On the other hand, the Apocalyptists picture the great joy as coming at the very end of everything, as an eschatological hope only. It will be brought into being by God, and not be anything that man may chance to do himself. "In those days I saw the Head of Days when He seated himself upon the throne of his glory, and all the books of the living were opened before him, and the hearts of the holy were filled with joy; because the number of the righteous had been offered, and the prayer of the righteous had been heard, and the blood of the righteous had been required before the Lord of Spirits." "All goodness and joy and glory are prepared for them, and written down for the spirits of those who have died in righteousness, and that manifold good shall be given to you in recompense for your labours, and that your lot is abundantly

beyond the lot of the living. And the spirits of you who have died in righteousness shall live and rejoice, and their spirits shall not perish, nor their memorial from before the face of the Great One unto all the generation of the world; wherefore no longer fear their contumely." (I Enoch 47:3,4 and 103:3,4. See also 10:16, 41:4,5, 69:26, and 104:4.)

"And it will come to pass, when he has brought low everything that is in the world, and has sat down in peace for the age on the throne of his kingdom, that joy will then be revealed, and rest appear. And then healing will descend in dew, and disease will withdraw, and anxiety and anguish and lamentation will pass from amongst men, and gladness will proceed through the whole earth." (II Baruch 73:1)

Chapter III

NEW TESTAMENT JOY IN GENERAL

The New Testament opens with a note of joy, and this same note is sustained through to the ending with all the hosts of heaven singing the Hallelujah Chorus and with the repeated invitation to 'come', to a feast, a happy joyful wedding feast. At the very outset of the gospels the idea of joy attends the prophecy of even the harsher ministry of John the Baptist. "Thou shalt", said the angel to John's father, "have joy and gladness and many shall rejoice at his birth." (Lk. 1:14) Another strange attendant circumstance of the joy of these days that preceded our Lord's incarnation was the utterance of Elizabeth, who, when Mary came to visit her, cried out in an ecstasy of wonder and joy, "Behold, when the voice of thy salutation came into mine ears, the babe leapt in my womb for joy." (Lk. 1:44) In the same scene there immediately follows the song of thanksgiving known in the church as the Magnificat, which is pervaded by the spirit of joy.

Turning to the historical account of the beginnings of the proclamation of the gospel, we find that (according to John's narrative) when John the Baptist declared the coming of the Greater-than-himself, he heralded his advent in the words, "He that hath the

bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy is fulfilled." (John 3:29)

There must have been much in our Lord's intercourse with the people that led them to see in him an encourager of their joys rather than a restraint upon their merriment. He was, for example, an honoured guest at a wedding feast (Jn. 2:1), and at many a social meal (cf. Lk. 14:1 and Jn. 12:2); and when he decided to abide at the house of Zacchaeus, we are told that the latter "received him joyfully." In his triumphal entry into Jerusalem the people gladly welcomed him (Lk. 19:37), and the children cried joyfully in the Temple, "Hosanna to the Son of David". (Mt. 21:15) Then, in reference to his death, the author of Hebrews tells us of "Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross." (12:2) Many of these more or less exuberant outburst of spontaneous joy must have offended the Pharisees and other formal religionists; and while it would not be correct to say that our Lord designedly arranged circumstances in which the contrasts would be clearly manifested, still the conditions in which they were so displayed were admirable parables in action of some of the deepest truths of his kingdom.

Chapter IV

THE GREEK WORDS

Having thus summarily looked at 'joy' in the Gospels, we must now turn to a more detailed study of the use of this significant term. The Greek of the New Testament, for this emotion, has seven different terms, the first two of which are the most commonly used. They are: (1) $\chi α ρ ᾰ$, $\chi α ῖ ρ ε ι ν$, which are the ordinary words used for joy in the LXX, New Testament and classical Greek. The noun is used fifty-four times in the New Testament, being usually translated joy or delight. It is a translation of the following Hebrew words: 'Simchah', which means mirth, gladness in festivity, joy of heart, gaiety; religious joy i.e. to make a sacred festivity; glad result, happy issue: and 'sason,' meaning exultation, rejoicing. The verb is used fifty-three times meaning 'to rejoice, be glad'. Six times it is used to mean 'hail' at a meeting. Three times it is used as a greeting in letters, once as farewell. Twice it is translated as "be of good cheer". There are two main Hebrew roots. 'Sameach', meaning usually to be glad or rejoice in common life; and also of joyous feasting at the sanctuary, is one root. The other is 'shalom', which means completeness; safety, welfare, health, prosperity; peace, contentment; and peace with men and with God. It would seem from this that joy in

the Old Testament is equivalent at times with peace with God, a meaning which Paul develops in Romans 5:2.

(2) ἁγαλλίασις, ἁγαλλιάω, which convey the idea of exultation or exuberant gladness, signify excited demonstrative joy. As a noun it is usually translated 'gladness' or 'exceeding joy', and as a verb, 'be exceeding glad', or 'rejoice greatly'. It is a favorite with Luke and strangely enough is never used by Paul or by classical writers. The noun is used five times only in the New Testament, but in LXX is frequently used in Psalms, and often coupled with εὐφροσύνη. It is the usual translation of the Hebrew 'gil', meaning 'rejoicing' or 'glad unto rejoicing'. The verb, which is used eleven times in the New Testament, is the Hellenistic form of the classical ἄγαλλω, which means to glorify, to exult in, or to rejoice greatly. Its roots are 'gil' and 'ranan'. 'Gil' means to rejoice or to tremble and comes from an Aramaic word meaning to go around or about, or be excited. 'Ranan' means to give a ringing cry, either in joy or exultation, or in distress.

(3) σκιπτάω is used only three times in the New Testament. It is used in Luke 1:41 and 44 to describe the babe leaping in Elizabeth's womb, and is used in this way also in the LXX. As about half of the Old Testament verbs for joy mean 'to jump for joy',

I think the translation of it in Luke 6:23 as 'leap for joy' is quite legitimate, particularly when this completes the parallelism of the verse.

(4) εὐφροσύνη, Means 'cheerfulness' or 'mirth' in classical literature. Its only use in the New Testament is in Peter's sermon in Acts 2:26 and 28, where he is quoting from Psalm 16. As the reason Peter uses the quotation has nothing to do with this incidental reference to mirth, we cannot draw any inferences as to the meaning of New Testament joy from this word. The fact that it is not used elsewhere may mean that the New Testament writers had a higher meaning in mind than cheerfulness or mirth when they used the word joy.

(5) οἰνῶμι is only used once, in Paul's letter to Philemon, verse 20. "Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord." Its use here is in the sense 'to have profit of'.

(6) καυχᾶμαι, 'to boast', is almost peculiar to Paul, who uses the noun and verb thirty-four times in I and II Corinthians, eight times in Romans, and eight times elsewhere. It denotes joy over some personal distinction or possession. "In most places of its occurrence, Tindale translated it by the verb to rejoice, and he was followed by the Authorised Version in Romans 5:2, Philippians 3:3, James 1:9, 4:16. Once (Romans 5:11) he rendered it 'joy', and was again followed by the Authorised Version, as well as by

Cranmer and the Bishops, though the Vultgate is glorior (Wye., Rhem., and RVm 'glory', the others having 'rejoice'). Even the Revised Version gives 'rejoice', which is plainly inadequate. If 'boast' was felt to be unsuitable, 'exult' would have served." (1)

(7) *μακάριος* means blessed or happy.

in classical Greek is mainly used of the gods, who are constantly called *μακάρες θεοί* in Homer and Hesiod, as opposed to mortal men; so that its notion is of everlasting heavenly bliss. In the absolute *μακάρες*, it means the blessed, the blest ones. Of men it means blest, fortunate, signifying the highest human happiness, especially well-off, wealthy. But as the gods grant no perfect happiness in this life, so the dead were particularly called the blessed ones. The Island of the Blest (placed by the later Greeks in the ocean at the extreme West) was the last resting place for heroes slain in the fight and demigods of the fourth age. *μακαριότης* signifies a declaration of blessedness, felicitation (Rom. 4:6,9; Gal. 4:15). It does not appear in the LXX, but is often used in the New Testament. A full discussion of its use will be dealt with in Chapter VII below.

(1) - Hasting's Dictionary of the Bible, Volume II, Page 790.

Chapter V

A STUDY OF JOY IN THE DIFFERENT NEW TESTAMENT BOOKS

It is next my purpose to study the various books of the New Testament in turn, in order that we may have an understanding of the meaning of joy for the writers of these books. I will follow the order as in the Bible and give a chronological survey at the end. Much that is said will be a repetition of parts of the chapter on Sources of Joy below, yet given in a different setting it will appear in a different light.

1. Matthew. The first instance of joy in the New Testament is the gladness of the astrologers when they saw the star that led them to Bethlehem, after they left the palace of Herod. The beatitudes come early in this gospel, but are dealt with fully in Chapter VII below. One of the underlying thoughts in the Sermon on the Mount may be expressed by the words 'Do not worry', about life, about tomorrow, etc. If one is worrying, he cannot be happy. Instead, be cheerful; even when you are fasting do not put on a gloomy look. "When you fast, perfume your hair and wash your face, so that no one may see that you are fasting." (Mt: 6:17)

We find in the interpretation of the parable of the sower and the seed in this and the other two synoptic gospels the inference that the message of Jesus was accepted joyfully by many people. Even if this

interpretation was a product of the later church and does not represent an original saying of Jesus, as the form critics would have it, it still represents a fairly historical attitude to the way the teaching of Jesus was accepted in many cases.

There is little in the eschatological section of Matthew that has a particularly happy note about it, unless it is the reference to the Kingdom of Heaven being like a bridegroom and bride who go into the wedding banquet accompanied by the certain few who are eligible bridesmaids. The reward for those who are faithful and profitable servants is that they will enter in and share their "master's enjoyment".(25:21)

There is very little that is significant for us in this gospel. Joy is mentioned only incidentally and not very often. Even though it is mentioned less often in Mark, yet the tone and style of writing of Mark's gospel gives the impression that the writer found Christianity to be a joyful religion.

2. Mark. The author of the second Gospel uses the word *χαρά* only once, and the word *ἀγαλλίασις* not at all. *χαρά* is used in 4:16 in the explanation of the parable of the sower and the seed, and is used in the same place in the parallels in Matthew and Luke. The other use of *χαρά* in Mark is in 14:11, to represent the delight of the high priests when Judas Iscariot came to them

with his offer to betray Jesus. Its use in this latter case is far from the spiritual joy which this word usually signifies in the New Testament.

In spite of these few uses of the actual word 'joy', the spirit of joy is present in Mark's writing, although not to the extent that it is present in some of the other books. In 2:19 for instance, Jesus likens himself to a bridegroom, and there is to be no fasting or sorrow as long as he is present. Jewish weddings are joyous affairs and this simile cannot be without significance. Again, in 11:8, there was shown a great spirit of rejoicing when Jesus entered Jerusalem riding on a donkey. The people spread their coats and straw before the donkey, and shouted, "God bless him! Blessed be he who comes in the Lord's name! Blessed be the reign of our father David which is coming. God bless him from on high!"

The note of joy in Mark might better be expressed by the word 'enthusiasm'. The enthusiasm of the man cured of leprosy must have been very great, for his talk of the cure meant that even in the early stage of his ministry Jesus "could no longer go into a town openly". (1:45) At a later date, after Jesus had been absent for a short time, the people were "amazed when they saw him" and they enthusiastically "ran up to him and greeted him". (9:15) Even when Jesus exhorts his

disciples (9:37) that "whoever welcomes one child like this on my account is welcoming me, ~~and~~ whoever welcomes me, welcomes not me but him who has sent me" we see the happiness of his kindly spirit making itself evident. As is true in the others, there is little spirit of joy in the eschatological part of this book. However, there is the happy hope of both present reward and future eternal life, for those "who have given up home or brothers or sisters or mother or father or children or land for me and for the good news". (10:30)

The author of this Gospel was a dramatic artist who had great hope in ultimate victory. His work is a quickly moving march of events, from the beginning at the baptism, to the broken ending after the crucifixion. He makes note of happenings, rather than emotions, and does not interpret as the other gospel writers did. Thus we must notice the spirit of this book rather than the actual words.

3. Luke. The first two chapters of Luke, whatever their source may be, contain many allusions to the happiness which accompanied the births of John the Baptist and Jesus. The angel's promise to Zechariah was that John "will bring gladness and delight to you, and many will rejoice over his birth". (1:14) Elizabeth was very happy, particularly when Mary came to see her. Even the babe "stirred for joy", within her at that

time. The word for 'stirred' here is, as has been noted, the same as Luke used for "leap for joy", because of persecution, later on. The songs which come from the lips of Elizabeth, Mary, and Zechariah are happy ones, and may be indicative of the mood of the early church. When the child was born and the neighbors heard of the great mercy they came and congratulated Elizabeth. Zechariah, when his voice was restored, immediately blessed God aloud.

The angel that appeared to the shepherds at the birth of Jesus had a very significant message: "Do not be frightened, for I bring you good news of a great joy that is to be felt by all the people, for today in the town of David, a Savior for you has been born who is your Messiah and Lord." (1:10,11) Then suddenly there appeared with the angel "a throng of the heavenly army, praising God, saying, 'Glory to God in heaven and on earth! Peace to the men he favors.'" The shepherds went and saw the Babe, and then returned to their flocks, "glorifying God and praising him for all that they had heard and seen". For Jewish people living under oppression, what else would the news that the Messiah had been born be than "good news of a great joy".

It may be seen from the above quotations that when one was filled with joy the outcome was that

he often began to praise God in his exultation. This idea, which has its origin in the Old Testament, is found mainly in Luke's Gospel and the Book of Acts, and is also further born out by these passages: After Jesus had cured him, the man sick of the palsy "got up at once before them all, and picked up what he had been lying on, and went home, praising God. They were all seized with astonishment, and praised God, and filled with awe they said, 'We have seen something wonderful today.'" (5:25,26) One of the ten lepers, when he saw that he was cured, came back to Jesus "loudly praising God, and fell on his face at Jesus' feet, and thanked him". (17:15) As Jesus came down from the Mount of Olives on his last entry of Jerusalem, "the whole throng of his disciples began to praise God loudly and joyfully, for all the wonders they had seen, and to say, 'Blessed is the king who comes in the Lord's name, peace be in heaven and glory on High.'" (19:37,38) At the very end, after Jesus had departed from them, the followers "went back with great joy to Jerusalem, and were constantly in the Temple blessing God". Compare also Acts 2:46 below.

In Luke alone is the mission of the seventy-two, who came back from their journeys delighted, because when they used the name of Jesus even the very demons submitted to them. The Master warned them not

to be glad that the spirits submitted to them, but instead "be glad that your names are enrolled in heaven." (10:20) The casting out of demons was a good thing, that Jesus did not deny, but it gave no security for the possession of eternal life and so should not be such a cause for rejoicing as the fact that they were assured of eternal life. Then, at that same time, Jesus "exulted in the Holy Spirit". He was divinely inspired with a holy joy, an experience which Plummer in the International Critical Commentary finds analogous to his being "led by the Spirit in the wilderness". Nowhere else is anything of this kind recorded of Jesus. That which Jesus is here exulting over is the divine preference shown to the disciples.

Jesus speaks at some length in the last half of the 12th chapter on the time when the Son of Man is coming back to the earth. Those who are watching at that time, and are ready for him, are the ones who will be happy and blessed. The figure of the wedding banquet is again introduced here.

The three parables in chapter 15 have sometimes been called the parables of joy. The man who finds his one lost sheep and the woman who finds her lost coin both rejoice, and go and call in the neighbors to rejoice with them. It is a mark of very great

joy when company to help in the rejoicing is sought. In the 7th and 10th verses Jesus mentions joy in heaven or in the presence of the angels of God because of their repentance. Even one is sufficient to cause joy. The Pharisees had condemned Jesus for trying to reclaim multitudes of sinners; they had a saying, "There is joy before God when those who provoke him perish from the world." (1) Such was far from Jesus' attitude and teaching, who welcomed the return of the lost rather than grumbling at any contact with them. This is more clearly brought out by the joyful reception of the prodigal son and the murmuring of the elder brother. A further point of consideration in this third parable is the last verse, which has been translated thus, "To be merry and be glad was our bounden duty, for thy brother was dead and has returned to life, and was lost and is found." This is a gentle rebuke to the elder son, for what he thought was unfair recompense given to the prodigal was not a question of recompense at all, it was a question of joy. Can a family do otherwise than rejoice, when a lost member is restored to it? There is an emphatic order to this 32nd verse also; "Be merry and be glad". The $\epsilon\upsilon\phi\alpha\rho\upsilon\alpha\lambda\alpha\sigma\alpha\iota$ signifies the external celebration, the $\chi\alpha\rho\iota\sigma\mu\alpha\iota$ the inward feeling.

(1) - International_a Critical Commentary on Luke, Pg. 371.

Not only did Jesus portray a joyful reception of sinners, but representatives of that class received him gladly. When Zaccheus, up in the tree, heard the command to come down quickly for the Master would stay at his house that day, he "came down quickly and welcomed him gladly", (19:6) and as a result gave half his property to the poor.

An occurrence which is found true by psychologists occurs in 24:41. Jesus had appeared in his resurrection body to the disciples gathered together for their evening meal, but they were so astonished and filled with an overwhelming joy that they could not believe it to be him. Sometimes joy is so great that it overcomes all else in a person's mind as in this case.

This gospel according to Luke gives us a good representative picture of the joy found in the thoughts of our Master, the joy which accompanied him on his way, and the joy with which his message was received. It, combined with Acts, are very important books for our study of New Testament joy.

4. John. Any who attempt to show that Jesus was a happy man, sharing the joys of those who lived around about him, invariably begin with the wedding feast at Cana in Galilee. They stress the fact of Jesus turning the water into wine, in order that the merriment of the

occasion might continue uninterrupted. The incident cannot be pressed too much, but his very presence at this gay occasion is of interest to us.

In 3:29 of the 4th Gospel we have John the Baptist likening Jesus to a bridegroom and himself to a friend of the bridegroom. Here, John's happiness is "now complete", just as any man is very happy when a friend of his has been married. John's work was done and he was happy to see Jesus rise into importance. On Jesus' return to Galilee in 4;45, the people "welcomed him, for they had seen everything he had done at Jerusalem." During his second trip to Jerusalem, Jesus made a long speech to the Jews who were seeking to kill him. He reminds them that they were "gladdened for a while" by the light which John showed unto them, and they should be far happier over the light which he has for them, for he has a "higher testimony" than John's. (5;35) "Even your forefather Abraham exulted at the thought of seeing my coming. He has seen it, and it has made him glad." (8;56) Thus did Jesus correctly interpret the spirit of Abraham. If the foresight into such a great event as the coming of the Christ would make Abraham rejoice, so much more should it make the Jews rejoice when this wonderful event finally came to pass.

It would seem that in the death of Lazurus Jesus purposely stayed away until corruption of the body should have set in. "I am glad that I was not there" when he died, he said, "so that you may learn to believe in me". Jesus knew what he was doing, and it gave him pleasure that he would have occasion to teach a significant lesson to his disciples at this time.

There are many references to the joy of Jesus in chapters 15-17, but they all have much the same meaning. Jesus has had much happiness in the short span of his life, a happiness which came from doing the will of God, and he desires that his disciples may share his joy. Thus he explains to them much about himself, in order "that you may have the happiness that I have had, and your happiness may be complete." (15;11) He explains to them that he is going to be with his Father and that if they loved him they would be glad about that, "for the Father is greater than I." They may have to weep and wail for the time being, but before long their "grief will change to happiness". "I will come to see you again," he said, "and your hearts will be happy, and no one will rob you of your happiness." "Hitherto you have not asked for anything as my followers, but now ask, and you will receive, so that your happiness may be complete". (16;22&24)

It was not long until their happiness was complete, for on the third day he rose from the dead and appeared in the house where the disciples were gathered together, saying to them. "Peace be with You!" Then he showed them his hands and his side, and the disciples "were full of joy at seeing the Master". (20;20) When Jesus showed himself to the disciples later at the Sea of Tiberias, Peter was so overjoyed at seeing the Master that he immediately sprang from his fishing boat and swam ashore, that he might all the sonner be with him.

In spite of all these references to the joy of Jesus and the disciples, this book is not written in the same happy, almost carefree tone that exemplifies the gospel of Mark. The action is slower, the words more ponderous, and feelings are much deeper. However, we are glad of the depth of feeling which John has revealed for us, for it gives us another insight into the true character of our Lord.

5. Acts. The book of Acts is the second volume of the gospel according to Luke, and it is a continuation of the story of the working of God through Jesus and his disciples. Peter's first sermon has a quotation from the Old Testament in which the word 'merriment' is used (2;26), but this is dealt with in the verb section above.

Even as the message of Jesus was welcomed at times by his hearers, so the people "welcomed Peter's message", (2:41) and three thousand people joined the followers after his first recorded sermon. What a joyful group they must have been as they "devoted themselves to the teaching and the society of the apostles, the breaking of bread, and prayer". Most communal living that one enters into voluntarily is the occasion for much happiness, and this was no exception. "Day after day they all went regularly to the Temple, they broke their bread together in their homes, and they ate their food with glad and simple hearts, constantly praising God and respected by all the people." (2:46)

The case of the man, lame from birth, who was healed by Peter and John, has also been dealt with. His healing was the occasion for another sermon from Peter, in the course of which he exhorts the people to "repent and turn to God, to have your sins wiped out, and happier times will come from the presence of the Lord, and he will send Jesus, your destined Christ".(3:19) We are not sure whether he expected these "happier times" immediately or in the distant future, but it would seem as though he expected them before too long. His conclusion is that Christ had come to bless them by making them turn from their wickedness.

The first instance is this book, of joy being the fruit of suffering comes in 5:41, where Peter and several of the apostles had been flogged by the Senate of the Israelites. Luke tells us that "they went out from before the council, glad that they had been thought worthy to bear disgrace for the sake of Jesus, and they ^{not} did for a single day stop teaching and preaching in the Temple and in private houses the good news of Jesus, the Christ." In 8:39 joy is specifically mentioned as being the result of the conversion and baptism of the Ethiopian eunuch. When he came up out of the water he was "filled with joy".

The first recorded interest in this book that the Greeks took in the message of Christ was at Antioch, where they met some of the fugitives from the persecution. Barnabas was sent up all the way from Jerusalem, and when he saw the favor God had shown them he was "overjoyed and encouraged them all to be resolute and steadfast in their devotion to the Lord". (11:23)

Not much later, Peter was imprisoned and Herod intended to put him to death. It is no wonder that when an angel of the Lord released him and he came to Mary's house that a maid named Rhoda was so filled with joy at seeing him that "she did not stop to open the door, but ran in and told them that Peter was standing

outside." (12;14) Those within, when they saw him standing before them were equally amazed and overjoyed. Paul and Barnabus encountered much opposition from the Jews when in Pisidian Antioch on their first missionary journey. Because of this, they spoke out against the Jews and said that if they thrust off the message of the Lord then they would take it to the heathen.

"When the heathen heard this they were delighted, and praised God's message, and all who were destined for eternal life believed, and the Lord's message spread all over the country." (13:48) The Jews stirred up opposition and Paul and Barnabas were forced to flee to Iconium, but they "continued to be full of joy and of the holy Spirit". (13:52) This is the first instance in this book in which joy and the holy Spirit are linked together but it is an idea which is further developed by Paul. The two missionaries went on to Lystra, where they were taken for gods. However, Paul attributed everything to God above, even food and happiness, which he gave to their "heart's content".(14:17)

After Paul and Barnabas had returned and visited in Jerusalem for a time, they were sent by the apostles and elders of the Jerusalem church to the believers in Antioch with a helpful letter for them. This letter was delivered to the gathered congregation, who, when they read it "were delighted with the

encouragement it gave them".(15;31)

Just as the Ethiopian eunuch received joy from his conversion, so were the Phillippian jailer and his family "happy over their new faith in God". There was something about this religion which brought joy and happiness to those who were its converts.

In 20:35 we have one of the few statements of Jesus' recorded in Acts. "It makes one happier to give than to be given to." If we may apply his words to himself, then Jesus, the Great Giver, must have been an exceedingly happy man.

Finally this book of Acts ends on a joyful note for we see Paul in his rented quarters, welcoming "everybody who came to see him, preaching the Kingdom of God to them and teaching about the Lord Jesus Christ openly and unhindered". It will be seen that about half of the references to joy in this book are to common everyday joys and have little to do with the deeply-spiritual religious emotion which is usually meant by the word joy in the New Testament. However we have noticed the joy which comes as the result of hearing the message of the Lord preached, and particularly the joy which comes as the result of conversion to the Christian Way. Then the life of the earliest Christian community in Jerusalem seemed to be one of joy. In spite of persecution and opposition the joy continued

as a present possession, even in times when we would have expected sorrow. The general impression left by this early history book is that we are dealing with a religion that made and kept people happy, not through any great rewards or promises, but by something that was inner, of the spirit; by possession of the holy Spirit and communion with God.

6. Romans. "May God, the source of hope, fill you with perfect happiness and peace in your faith, so that you may have overflowing hope through the power of the holy Spirit." (Rom. 15:13) God, who is the source of hope, is also the source of joy for Paul. Joy is associated with hope, peace, faith, the holy Spirit, and life in this letter. In the first chapter Paul is thankful to God for these Roman Christians, for the news of their faith "is spreading all over the world". (verse 8) For those who persistently do what is right will come glory, honor, peace and eternal life, (2:10) a combination which would likely be coupled with joy in the minds of both writer and readers. They have been made upright by faith and are exhorted to "live in peace with God", for they have been introduced by the Lord Jesus Christ through faith to "the Favor of God that we now enjoy, and let us glory in our hope of sharing the glory of God".(5:2) More than that, they are ~~to~~ 'glory' in their troubles

for that will produce hope, a hope which "will not disappoint us". (5:5) "More than that, we actually glory in God through our Lord Jesus Christ" Paul tells them. (5:11) This word 'glory' is very close to rejoice (see exegesis above). We can see then how Paul pictures a Christian's life. First faith, then peace in which they enjoy the favor of God. Then, in spite of trouble, comes a steadfast hope which ultimately ends in the glorification and enjoyment of God himself. God in return gives as his gift eternal life, which comes through union with Christ.

Later on Paul tells them to be happy in their hope, and steadfast in time of trouble, blessing their persecutors instead of cursing them. The mutuality of joy that we saw in John 16 appears here too. "Rejoice with those who rejoice, weep with those who weep." (12:15)

7.I Cor. The first letter to the Corinthians is like the Gospel of Mark, in that it has very few of the terms for joy in it, and has far fewer of the ideas which carry the concept of joy with them. This is probably due to the nature of the problems Paul is dealing with here, and not to Paul's emotional make-up, for as we see in his other letters, particularly Phillippians, he may be very happy in his writings, and commend his joy to those to whom he is writing.

The Main interest this letter has for us is Paul's treatment of ecstasy. Ecstasy was an important factor in and accompaniment of the Greek mystery religion of this time. The highest pitch of fervor of these religions was when the devotee went into an ecstatic trance. It was thought that then he entered into the very life of the god itself. This was the ultimate height of religious joy. Clearly Paul has not such a high regard for Christian ecstasy. In contrast to the mystery religions he thinks much more of inspired preaching than he does of ecstatic speaking, for the former does the congregation good and convicts outsiders of sin, while the latter only does the speaker good. He who speaks ecstatically is to remain silent unless there is someone present to interpret what he says. Nowhere is it even intimated that such ecstatic speaking is an expression of joy or brings joy to the believer or anyone else. We cannot argue strongly either way from silence, but it would appear from this and other letters that for Paul religious joy should not take the form of ecstasy, but should issue forth in sound Christian living.

8. II Corinthians. "I felt sure that what made me happy would make you all happy"; "sorrowful, yet always rejoicing"; "after all my trouble, I am overjoyed"; "with all my own comfort, I was still more

overjoyed at the gladness of Titus"; "I am glad that I can feel perfect confidence in you"; "I am glad to be weak if you are strong". These are short snatches from various chapters of II Corinthians, and they are indicative of the depth of feeling of which this great missionary Apostle was capable. They are truly representative of the deep spiritual joy which Paul felt himself, and which he wished his converts to feel likewise. He must have been quite successful in the case of the Macedonian churches, for we find here in II Corinthians 8:2 that in spite of a severe ordeal of trouble and extreme poverty, their "extraordinary gladness" had "overflowed in a wealth of generosity". This last quotation is very interesting, showing as it does the practical results which at times issued from Christian joy. The Macedonian Christians had found a great joy (ἡ περισσεΐα τῆς χαρᾶς) in their religion, and in their gladness wished to do what they could to help their less fortunate brethren.

9. Galatians. We expect little of the spirit of joy in the letter to the Galatians, and we find little of it. However, we have there that famous passage on the fruits of the Spirit, and joy is placed second only to love. This verse (5:22) may be read thus: "The fruit of the Spirit is love: joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control". When translated

in this way it may be interpreted as meaning that love alone is the fruit of the Spirit, all the rest being components of love. If this is so it is very significant that Paul places joy first among these components, as being the most important aspect of love. This may be strained exegesis, but in any case we observe that joy has an important place in Paul's thinking.

10. Ephesians. Another way in which joy, inspired by the Spirit, found expression in the early Christians may be seen in Ephesians 5:19-21. "Be filled with the Spirit, and speak to one another in psalms, hymns, and sacred songs. Sing praise to the Lord with all your hearts; always give thanks for everything to God our Father as followers of our Lord Jesus Christ, and subordinate yourselves to one another out of reverence to Christ".

11. Philippians. The letter to the Philippians is thought by many to be the last letter which Paul wrote. If this be true he must have been filled with the spirit of joy to the very end of his life, for this letter is certainly one of rejoicing. Whenever Paul thought of these people he thanked God with joy for the co-operation he had received from them. (4) His imprisonment is not hindering the cause of Christ, for the good news is still being preached and Christ is being made

known. "I am glad of that," he says. (1:18)

Deep down in his heart there is the desire to depart and be with Christ, but he is convinced that he shall stay on and help them "to develop and be glad in your faith. So you will find in me fresh cause for Christian exultation, through having me with you again." (1:26)

He pleads with them, that they make him "perfectly happy by living in harmony, with the same attitude of love, with the same feeling and purpose." (2:2) He asks them to do everything without any grumbling or disputing, so that they will be blameless and honest, fault¹less children of God, and that He "will have reason to boast (take joy in) of you on the Day of Christ, because my exertion and labor have not been wasted." (2:16) He continues, "Even if my life is to be poured out as a libation as you offer your faith in a service of sacrifice to God, I am glad to have it so, and I congratulate you upon it, just as you must be glad and congratulate me." (2:17)

It is beyond our scope to enter into the literary problem lying behind this book, but in my opinion this letter is a unified entity, with the same spirit of joy running through it from beginning to end. The three additions, so-called, starting in 3:1, 4:1, and 4:4 all begin with joy. "Now, my brothers rejoice

in the Lord." "So, my dear brothers whom I so long to see, my joy and pride, stand firm in the Lord."

"Rejoice, in the Lord always. Again I say rejoice."

Goodspeed, whose translation I have been following

in most cases in this paper translates *καὶ πέτε* as

'goodbye' here, but in view of the many times this word is used in reference to joy elsewhere in this letter I do not think that the translation 'goodbye' is legitimate.

This is truly a letter in which Paul shows forth the spirit of joy which lies within him, and at the same time exhorts the Philippian Christians to rejoice and be glad with him.

12. I Thessalonians. The joyful reception of the message about Christ which Paul preached is again illustrated by his word in I Thessalonians I:6:

"Although our message brought you great trouble, you welcomed it with joy inspired by the holy Spirit".

Paul does not use this phrase 'joy inspired by the holy Spirit' again, but its meaning is closely connected to his reference to joy as a fruit of the Spirit in

Galations. It is significant that *χαρά* rather than

ἀγαλλίασις is used in both these instances. If the joy that Paul associated with the Holy Spirit were the wild exuberant type commonly associated with the contemporary Greek mystery religions, he would undoubtedly have used *ἀγαλλίασις*. Such is not the case.

Joy for Paul is of the calm, inner type.

The apostle said that he constantly thanked God that the Thessalonians received his message gladly, for they "welcomed it not as the message of men but as the message of God, as it really is, which does its work in the hearts" of the believers. (2:13) He took great pride in these his converts, calling them his pride and joy, and asking them, "For what hope or happiness shall we have or what prize to be proud of in the presence of our Lord Jesus when he comes, except you?" (2:19) Near the conclusion of this first letter is the exhortation, "Always be joyful". (5:17) From this I would infer that Paul always tried to be joyful himself, for he urged nothing on his hearers which he did not first practise himself.

13. HEBREWS. "And just as men are destined to die once and after that to be judged, so the Christ too, after being offered in sacrifice once for all to carry away the sins of many, will appear again but without any burden of sin, to those who are eagerly waiting for him to come and save them." This quotation from Hebrews 9:28 is a good summary of the first nine chapters of this letter. When put together with verses 19 - 23 of the next chapter we have a good picture of the present situation and the future hope that is drawn by this writer. "Since then, brothers, we have free

access to the sanctuary through the blood of Jesus, by the new, living way which he has opened for us, through the curtain, that is, his physical nature, and since in him we have a great high priest set over the house of God, let us draw near to God in sincerity of heart and with perfect faith, with our hearts cleansed from the sense of sin, and our bodies washed with clean water. Let us hold unwaveringly to the hope that we profess, for he who has given us his promise may be trusted."

Persecution has touched these people, but they "put up with it cheerfully" when their property was taken from them, knowing that they had in themselves a "greater possession that was lasting". Their hope had strengthened them, and so the writer could say "we will have faith and save our souls". There is little mention of actual joy in this letter, yet the tone is not an unhappy one. As we saw above, the great doctrines of Judaism are re-interpreted in the light of the great high priest Jesus Christ. This would bring joy to the hearts of the Jewish Christian readers, as it even now seems to have done to the writer. He is filled with his great thoughts about the Son, Jesus Christ, and strengthened by a faith which for him meant the assurance of what we hope for, the conviction about things that we cannot see. (11:1) Towards the

end of the book (12:2) we have that great verse which tells us of "Jesus, our leader and example in faith, who in place of the happiness that belonged to him, submitted to a cross, caring nothing for its shame, and has taken his seat at the right hand of the throne of God." Such is a wonderfully high interpretation of the death of our Lord.

14. I PETER. The tone of this letter is set very early, by the following words from the first chapter; "In God's great mercy he has caused us to be born anew to a life of hope through Jesus Christ's resurrection from the dead, and to an imperishable, unsullied, and unfading inheritance, which is kept safe for you in heaven, and you by God's power are being protected through faith to receive a salvation that is now ready to be disclosed at the last time. Rejoice over this, although just now perhaps distressed by various trials." (1:3-6) Even though the readers of this letter may not have seen Jesus yet they believe in him, and since this is so they are exhorted to "rejoice with triumphant, unutterable joy to attain the goal of faith, the salvation of your souls." (vs. 9)

This designation, found only here, of joy being "unutterable" is a new concept in religion, one very different from the Greek mystery religions, and yet one which I believe characterizes most of the New

Testament joy. Joy here is an internal emotion with its root in God and its branches more in the believer's inner self than in his outward actions. More will be said of this later, for this is an important aspect of Christian religious joy. It compares very closely with Paul's words in Romans 8:26 about the Spirit of God which helps us in our weakness when we do not know how to pray as we should, "but the Spirit itself pleads for us with inexpressible yearnings."

This letter is also written in a time of persecution, "a test of fire is being applied", but for true Christians this should cause no sorrow, instead "be glad that you are in a measure sharing the sufferings of the Christ, so that when his glory is revealed you may be triumphantly happy. If you are being abused for the sake of Christ, you are blessed, because the glorious Spirit of God is resting upon you." (4:13,14) I think Goodspeed's translation of *χαρῆτε ἀλλιῶμενοι* as "triumphantly happy" is very close to the original meaning here. Theirs was a very hard and harsh lot, yet they would overcome all just as Christ himself had overcome his sufferings and death. Their hopes were to be fixed on the mercy that they were to experience when Jesus Christ was revealed to them. (1:13) Their faith and hope rested on God who had ransomed them with the blood of Christ, "who was

predestined for this before the foudationⁿ of the world, but was revealed only at the end of the ages, for the sake of you who through him trust in God, who raised him from the dead and showed him honor." (1:20,21)

Through God they would ultimately triumph so why let present troubles be an excuse for sorrow and sadness? No one could really hurt them if they were eager to do what was right, and even if they should suffer for uprightness, they would be blessed for it. (3:14)

15. REVELATION. The book of Revelation was also written in the time of persecution, to strengthen and cheer, and to give a hope for the future to those who were being oppressed. "Happy is the man who reads this prophecy and those who hear it read and heed what is written in it, for the time is near." (1:3) The main idea of the book is present grievous trouble, but God will wipe away every tear" and give great rewards, peace and joy in the future. "The sovereignty of the world has passed into the possession of our Lord and his Christ, and he will reign forever and ever." (11:15b) Those who are faithful followers with him to the end will be triumphant and will celebrate with Jesus Christ. "Let us be glad and triumphant and give God glory, for the marriage of the Lamb has come, and his bride has made herself ready." "Blessed are they who are in-

vited to the marriage supper of the Lamb." "Come! Gather for God's great banquet." (19:7,9&17) Thus is the future pictured as a great banquet, an idea borrowed from the Messianic banquet pictures of the prophets and Inter-testament Apocalyptists. Although there was sorrow and suffering in the present there would be happiness in the future when all were to feast with the Lamb around the throne of God.

A chronological treatment of joy in the New Testament is not too easy, or satisfactory, for three reasons. We do not know the exact date of many of the books, particularly the more important ones, but all were written over a short period of time, as compared with the Old Testament writings. Then we are uncertain of the authorship and place of writing of many of the books; both of which have a great bearing on the meaning and contents of the various books. However, Paul's writings are undoubtedly earliest. If we take I Thessalonians as being his first and Philippians as his last letters, then we can see the idea of joy running from the beginning to the end of his ministry; from "Always be joyful," to "Again I say rejoice." Joy for Paul has two meanings: the common idea of gladness, and that which goes far deeper, the strong

inner emotion of religious joy. The first has many and varied sources such as the mutual joy of others, the preaching of the gospel, the steadfastness of other believers, and anything that furthers the cause of Christ. The source of the spiritual joy is the Holy Spirit. This explains why such things as persecution and trouble bring joy to the believer. If the believer were not filled with the Spirit, such would bring only sorrow and sadness; but the Spirit uses trials and tribulations and causes them to be a source for rejoicing. Thus did Christianity bring something new into life and religion.

Of course Paul did not originate the concept of suffering being a cause for rejoicing; that can be traced back to the words of Jesus in Source Q. Paul's contribution was the concept of the Holy Spirit as the source of joy. This idea came out of his own experience, rather than out of any laboured thinking on the matter. To him, the Christian life was a joyful one, much more so than the life he had lived as a Pharisee and persecutor of the Christians. It was his conversion and the filling with the Holy Spirit that had made the difference.

Turning to the Gospels we find development more clearly marked than it is possible to see in Paul's letters. The spirit of joy, rather than the letter, is

present in the Gospel according to Mark. The story of Jesus is simply told in this earliest gospel, the story of a happy man who brought joy to those who received his message.

The attitudes of Matthew and Luke to joy are very different, as has already been noted. Although their material was drawn largely from similar sources, it must have been affected by the condition of the Christian Church at the places of origin of these two gospels. One church I believe was a happy, live and singing church, while the other, which helped to give birth to Matthew's gospel, was more Jewish than Gentile in its make-up, and staid in its ways.

John's gospel came later than the others, and is very different, for it deals largely with the joy of Jesus. If it was written by an eye-witness, the writer had a life-time to ponder over the meaning and significance of Jesus. He shows more than the other gospel writers the emotional Jesus, the man who wept at the grave of Lazarus, and the man who could talk about the happiness. The Synoptics may show the outer Jesus, but I believe the Gospel according to John depicts the inner Christ.

The only other chronological development of joy that may be clearly seen comes when we compare

I Peter and the Revelation of John. Both are books that were written in times of bitter persecution. In I Peter the readers are urged to rejoice in the present in spite of persecution, and to have high hopes for the future. However, in Revelation there is little thought of any present happiness, it is reserved for the future when all ills and evils have been done away with. The writer has seen much bitter persecution and he has lost his high optimism. He looks away from the dark present and envisions a bright and rosy future for all who are children of the Lamb. This book is the only eschatological book in the Bible which looks beyond the eschaton, beyond the end, and sees a new heaven and a new earth coming to replace the first heaven and the first earth. And what is this New Jerusalem, this holy city which is to come down out of heaven from God to be like? "Like a bride adorned and ready to meet her husband"; a picture of what has been called the most 'radiantly happy' creature on earth.

Chapter VI

SOURCES OF JOY

We will now determine and study the various sources of joy in the writings of the New Testament. The method I have followed here was to list the passages which contained a reference to joy, and then sort them out into different classifications. They are discussed here under these classifications, not in order of importance, but in order of frequency of occurrence.

By actual count, the most dominant source is, strangely enough, persecution. The best known persecution verse is the last of the beatitudes, Matthew 5:12. "Blessed are you when people abuse you, and persecute you, and falsely say everything bad of you, on my account. Be glad and exult over it, for you will be richly rewarded in heaven, for that is the way they persecuted the prophets who went before you." This word from Jesus must have made quite an impression on those that heard it, for when it came to be written down we find that Matthew used both *χαρά* and *ἀγαλλίασις* together here. When Luke wrote it down he used the very expressive word *σκιπτάω*, 'leap for joy', as well as .

After Jesus' death the apostles were early arrested for preaching the good news, yet in spite of a flogging and a warning from the council, they "went out from before the council, rejoicing that they had

been thought worthy to bear disgrace for the sake of Jesus." (Acts 5:41) Paul was a man who had suffered much trouble and undergone many persecutions, he knew what he was talking about when he said that "we ought to rejoice in our troubles, for we know that trouble produces endurance." (Rom. 5:3) "I am glad to be suffering in your interest, and I am making up in my own person what is lacking in Christ's sufferings for the church, which is his body." (Col. 1:24)

The letter to the Hebrews deals often with persecution, and we quote two verses which are indicative of the prevailing spirit. "For you showed sympathy with those who were in prison, and you put up with it gladly when your property was taken from you, for you knew that you had in yourselves a greater possession that was lasting." (10:34) "----looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (12:2) A thought very similar to this is expressed in I Peter 4:12,14: "Dear friends, do not be surprised that a test of fire is being applied to you, as though a strange thing were happening to you, but be glad that you are in a measure sharing the sufferings of the Christ, so that when his glory is revealed you may be triumphantly happy. If you are being

abused for the sake of Christ, you are blessed, because the glorious spirit of God is resting upon you." James, in chapter 5 exhorts his readers to patience in spite of ill-treatment, and he uses as an example the ill-treatment patiently endured by the prophets; "Why, we call those who showed such endurance happy". His treatment of this problem is very reminiscent of the words of Jesus in the Sermon on the Mount, mentioned earlier. Finally, the entire book of Revelation is written to give hope and cheer and a promise of future joy to those who are at present suffering the pains of persecution.

It may be thought that this 'joy in persecution' is merely an over-developed martyr complex. Some verses might give justification for this view, but it is not generally a case of persecution for persecution's sake. Rather, it is a calm acceptance of suffering because Christ suffered, and also a practical view of making the most of many difficult situations.

As is to be expected, second only to persecution and suffering, faith is an important source of joy. All the illustrations of this come from the epistles, with the exception of the joy of the newly-converted Philippian jailer and his family "over their new faith in God". (Acts 16:34) There is obviously the thought in Paul's mind that joy springs from a

faith well-founded in Jesus Christ. "May God, the source of hope, fill you with perfect happiness and peace in your faith, so that you may have overflowing hope through the power of the Holy Spirit." (Rom. 15:13)

When writing to the Philippians he wishes them "to develop and to be glad" in their faith." (1:25)

The writings of Paul give us many other sources of joy. The most significant is the Holy Spirit. Joy is listed second only to love as a fruit of the Spirit in Galatians 5:22. The joy of the Thessalonians in I Thessalonians 1:6 is "inspired by the Holy Spirit". The letter to the Romans describes joy through the Holy Spirit as an important characteristic of the Kingdom of God: "The Kingdom of God is not a matter of what we eat or drink, but of uprightness, peace and joy through the possession of the Holy Spirit." (14:17)

Paul was always looking ahead, with a great and strong hope for the future. This hope gave him courage, and brought joy to him. "So as we have been justified by faith, let us live in peace with God through our Lord Jesus Christ, by whom we have been introduced through faith to the favour of God that we now enjoy, and let us glory in our hope of sharing the glory of God." (Rom. 5:1,2) "Be joyful in your hope, steadfast in time of trouble, persistent in prayer." (Rom. 12:12)

A good conscience, as well as a firm hope, brings the spirit of joy to this apostle. "For my boast is what my conscience tells me, that my relations to the world, and still more to you have been marked by pure motives and godly sincerity, not by wordly shrewdness but by the favor of God." (II Cor. 1:12)

Paul's first letter to the Corinthians evidently hurt their feelings. He rejoiced over this in his second letter, not because they had had their feelings hurt, but "because having them hurt led you to repent". (II Cor. 7:9) This concept of repentance of one leading to joy of another may be an echo of the phrase that "joy shall be in heaven over one sinner that repenteth", which is found in Luke 15:7. The 10th verse of this same chapter has: "There is joy among the angels of God over one sinful person who repents", while the last verse has still the same idea: "But we had to celebrate and be glad, because your brother was dead, and has come to life, and was lost and is found."

The gospels provide other examples of sources of joy. The unique concept of one person's joy being the source of joy for others is found in John 15:11. "I have told you all this so that you may have the joy that I have had, and your joy may be complete." It is not only the joy of Christ that is shared by his followers, for Paul writes, "my joy is the joy of you all".

(II Cor. 2:3) Again, "Rejoice with those who rejoice, weep with those who weep". (Rom. 12:15) In Luke, the seventy-two followers returned from their mission to the Gentiles rejoicing, but Jesus said to them, "Do not be glad that the spirits submit to you, but be glad that your names are enrolled in heaven". (10:20) The keynote thus given to the real joy of the disciple is the assurance of his belonging to the Kingdom of God.

Not only do those who preach and teach for Jesus do it joyfully, as the seventy-two above, but the gospel message was also received joyfully. After Phillip had preached to him, the Ethiopian eunuch went on his way "full of joy". (Acts 8:40) When the gentiles in Pisidian Antioch heard the message preached by Paul and Barnabas, "they were delighted, and praised God's message". (Acts 13:48) Persecution forced these two to withdraw to Iconium, but in spite of this they "continued to be full of joy and of the Holy Spirit". (13:52)

The writer of the gospel of John gives us a picture of what was perhaps the last time that Jesus called his disciples to be joyful, when he looked forward to his resurrection. "You have heard me say that I am going away and am coming back to you; if you loved me you would be glad that I am going to the Father, for the Father is greater than I." (14:28) "The disciples found the Master's words about the resurrection hard to

understand, and Jesus had to explain at some length to them. "Are you asking one another about my saying 'In a little while you will not see me any longer, and a little while after you will see me again'? I tell you, you will weep and wail while the world will be happy; you will grieve but your grief will turn to happiness. When a woman is in labor she is sorrowful, for her time has come; but when the child is born, she forgets her pain in her joy that a human being has been brought into the world. So you, too, are sorrowful now; but I will see you again, and your hearts will be happy, and no one will rob you of your happiness." (16:22)

The resurrection was a great and wonderful happening, and the joy which Jesus foresaw came upon his disciples. Matthew tells us that when Mary of Magdala and the other Mary found the tomb empty they hurried away, "frightened and yet overjoyed, and ran to tell the news to his disciples." (28:8) The appearance of the Risen One to the eleven and their party gathered together in Jerusalem startled them greatly, for they thought they saw a ghost. Even when Jesus spoke to them, "they could not yet believe it for sheer joy and they were amazed." (Lk. 24:41) After the Ascension at Bethany the spirit that filled the followers was one of "great joy" as they went back to Jerusalem; and they "were

constantly in the Temple, blessing God". (Lk. 24:52)

It was this belief in the resurrection of Jesus which encouraged the fainting hearts of the disciples, inspiring them to carry on with joy the work which their Master had begun in his short time on earth. The church which was founded on this belief was a body of joyful believers, who sung hymns and praised God, and then went forth to take the gospel message to the ends of the earth.

One final word is necessary to conclude our section on the sources of joy. That word is "truth". Love, that all-important quality of a Christian "rejoiceth not in iniquity, but rejoiceth in the truth".

(I Cor. 13:6) The second and third letters of John both bring forth this same thought of truth as a source of joy: "It makes me exceedingly happy to find that some of your children are guided by truth, just as we have been commanded to be by the Father." (II John⁴ and III John 3)

Chapter VII

THE RELATION BETWEEN JOY AND BLESSEDNESS

Thus far, little or nothing has been said about *μακάριος*, blessedness. It may be seen from the treatment of the Greek word on page 25 above that 'blessedness' and 'happiness' are synonymous terms. No study of joy would be complete without some treatment of this closely related subject. Among the Greek writers happiness was much discussed, under the term 'well-being' (*εὐδαιμονία*). "Aristotle said: 'For on the subject of happiness and what conduces to it, and of its opposites, exhortation or discussion is always conversant and this because we needs do the things which procure it or any of its constituents, and refrain from doing the things which destroy or impede it'. (Rhet. i.5) The differences of the philosophic schools arose from the question wherein this well-being consisted. Was it in knowledge, pleasure, virtue, freedom from pain, wealth, or well-doing? The record of the answers to this forms the history of ancient Ethics." (1)

The word *εὐδαιμων* does not occur in LXX or in the New Testament. Probably, the *δαιμων* component was a stumbling-block to Greek-speaking Jew and Christian alike; but the preference for *μακάριος* is altogether

(1) - Hasting's Dictionary of Christ and the Gospels, Volume I, Page 702.

suitable to the atmosphere, since *μακάριος*, and not *εὐδαίμων*, represented to the Greeks the happiness of the divine life. Jesus did not propound any theory of the relation between duty and pleasure; but absence of the word *εὐδαίμων* is no proof that the subject was foreign to his mind. It is inconceivable that the Master should neglect in his Way of Life so universal an instinct as the desire after happiness; for in the end joy must be a part of the perfect state. We cannot compare Greek^k and Christian Ethics on verbal or literary lines satisfactorily; instead they must be judged by their actual contribution to well-being or happiness.

The philosophical systems of Plato and Aristotle did not bring any great amount of satisfaction with them, nor did they uncover any permanent refuge for the race. Stoicism survived the longest of any the products of Greek speculation, and it had the largest influence upon the civilization of the world; but while it shaped a few noble characters which remained as a protest against the loose morals of the Empire, it failed to open up any fountain of joy for man. The Stoic sage was powerless to convert his theories into conduct, and the passionlessness of soul which he advocated was a poor match for the strong impulses of the human heart. Where reliance upon human reason was undermined, it was met

with an impotent religiousness; and where reverence for the natural order was impaired, there was no message of a future life in which compensations would atone for present inequalities. Also the examples of the earlier leaders created a preference for suicide, which was a confession of failure to procure the well-being of life. Paganism, in the face of Christianity, was forced to withdraw in defeat from the struggle to provide happiness.

The reason for this may well be that the characteristic word of Christianity is Life; for while the moral code and example of Christ are superior to others, it is not on this alone that his supremacy rests. Christ's Person is the vital force of the new religion. "As the Father hath life in himself, so hath he given to the Son to have life in himself." (Jn. 5:26) This blessing of Life is bestowed upon all those who believe in Christ, and even these believers become a source of Life: a life which is the realization of all human aspirations, enabling the Christians to hold on with courage and hope in the face of temptation, doubts, persecution and even death. The history of our civilization is the evidence that Jesus has succeeded where all others have failed.

Blessedness, the New Testament verbal equivalent

for 'happiness', is not conceived in terms of pleasure. It is a religious idea, drawing its worth from the blessing which God imparts. The adjective 'blessed' occurs most frequently in Matthew 5:3 - 12; which discourse could well be entitled 'Christ's way to happiness'.

Here, without any abstract definition, Jesus describes how people become happy. Each of these Beatitudes falls into two parts. In the first half those virtues are mentioned, the possession of which constitutes people who are happy; in the second part the reward or result of each virtue is given. We may draw the following conclusions from Christ's teaching on this Way of Life:

(1) The joy begins immediately on the commencement of the journey, and is not reserved for the future. Thus, all who are pure in heart are happy.

(2) More depends upon the traveller than upon the outward conditions. Happiness rests in dispositions, such as purity, meekness, righteousness, peace, and not in possessions, such as wealth, health, fame. Christian joy, like other Christian graces, is inward; and the Old Testament conception of blessedness, in so far as it consisted in prosperity and length of days has here yielded to a more spiritual ideal.

(3) This happiness is not a passivity, but an activity, coinciding with some function of the will or

mind. It cannot rise of itself as a mere state of emotion, but accompanies an act of service either for God or man. It follows upon doing the will of God, or upon seeking the well-being of others. Socrates also regarded happiness as *εὐπραγία* - well-doing.

(4) This way, unlike the world's way, is endless, for the joy that begins on earth is an anticipation of the full joy of heaven (verses 3b, 10b).

(5) The pursuit of this way is a duty. All who walk with Christ not only will but ought to rejoice. Happiness is an imperative; "Rejoice and be exceeding glad".

The ethical ideal of Jesus differs from Hedonism, in which morality and happiness are synonymous terms, because with him blessedness is the associate of virtue. These two are neither confused or separated by Christ. The further use of *μακάριος* in Christ's teaching continues to emphasize the spiritual ingredients of happiness. In Luke 11:28, and John 13:17, blessedness and obedience are associated; in Matthew 16:17 blessedness and knowledge are united: in John 20:29 blessedness and faith are joined. In many places blessedness is reserved for the future (Lk. 7:23, 12:37-43, 14:15), but I do not believe, as some do, that this eschatological aspect is uppermost in Christ's teaching

on blessedness. The blessed or happy state begins in the present and continues to its final reward in the future.

As we have seen in an earlier discussion, Christ was not a man of grief and sorrow, but a man of joy and happiness. He gave happiness by giving life, "He that hath the Son hath life", and the causes which led to his peace act in no small measure in all those who turn to Jesus. The first and last Beatitudes of the Gospels are to those who believe in him (Lk. 1:45, Jn. 20:29). All life culminates in God, and man's summum bonum is God as he is revealed in Christ. Partnership with him, even when joined with personal suffering and sacrifice, is more valuable than all wordly prosperity. Plato had climbed to a lofty place when he declared that man's happiness was to be found in a supernatural good, in the knowledge of ideas, especially the idea of God. But Christianity rises higher. Jesus leads us up from imitation of God and acquaintance with Divine ideas to the sublime fact that we may know God personally. Not a resemblance, but a partnership; not a certainty that God is true, good, and wise, but a certainty that he loves us, and that we may love him in return -- this is the new faith. Jesus is really the sum and substance of

the Christian's joy. Into our restlessness of soul, due in part to imperfect ideas, Christ comes with a fellowship and an ambition grand enough to supply man with the peace after which he is ever struggling (Mt. 11:28). Through Christ our sins are forgiven, our anxieties removed, our sorrows softened, our hopes revived, while he alone imparts that supreme gift of fellowship with God which is our highest good. Thus purest happiness comes, which I would prefer to call blessedness, as more appropriate to such intimate and spiritual relationships.

Chapter VIII

JOY PRESENT AND FUTURE

It may be thought that the religious joy with which we are mainly dealing here is not something which Jesus promised as a present possession, but is rather a hope which his followers had for the future. Theirs was to be a difficult and dangerous road in the present, but there was to be joy and happiness in the future, as their reward. Such is not a true picture; there was to be reward in the future all right, but the joy was definitely a present reality. Only two passages point to joy as being merely a future hope. The master, in the parable in Matthew 25, who had given the talents to his servants and had received double from them in return said to those who had done this, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord". If the correct interpretation of this parable is that at the second coming Jesus will reward those who have been faithful to him with "the joy of thy Lord", then this joy is in the future. A future joy is also mentioned in the long discourse of Jesus to his disciples in John 16:17 - 28. The disciples "are sorrowful now", but Jesus promises he will see them again, and "your hearts will be happy,

and no one will rob you of your happiness". However, Jesus is referring in this passage to his resurrection, at which time the disciples' "joy will be complete".

Outside of these two instances and the book of Revelation, all the references to joy are to something which is very real right at the present time. As in the case of 'blessedness', there is in many cases a reward in the future, but this will only add to the present happiness. "The Kingdom of Heaven is like a hoard of money, buried in a field, which a man found, and buried again. And he was overjoyed, and went and sold everything he had and bought the field." (Mt. 13:44) "But Paul and Barnabas shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost." (Acts 13:51,52) "I must tell you, brothers, how the favor of God has been shown in the churches of Macedonia, for in spite of a severe ordeal of trouble the abundance of their joy and their deep poverty abounded unto the riches of their liberality." (II Cor. 8:1,2) These few examples are exemplary of the present joy which was found in the believers and disciples of Jesus, and in the early church.

Paul, in Romans, associates the Kingdom of God with joy, and he is not without precedence in the sayings and thinking of Jesus. He tells us that the

Kingdom "is not a matter of what we eat or drink, but of uprightness, peace and joy through the possession of the Holy Spirit." (Rom. 14:17) In the reference to the parable in Matthew 13:44 quoted above, the man who found the Kingdom was "overjoyed", and did all in his power to possess that Kingdom. In Luke 14 the Kingdom is likened to a great feast to which many were invited but few came. Matthew's parallel in chapter 22 tells us that the occasion for this feast was the marriage of the king's son. The point that interests us is that the Kingdom was compared with a feast by Jesus. Feasts, particularly wedding feasts, were happy occasions and so I believe that Jesus meant his hearers to associate the Kingdom with joy. Nor was this to be only a future joy, for these passages cannot be interpreted eschatologically. Jesus' references to the Kingdom as being in the future do not seem to have the same happiness about them as his references to the present day do. This of course is what we should expect. The prophets and apocalypticists foretold the greatness of joy which would be the lot of the righteous when the Messiah came and ushered in the Messianic age. I firmly believe that Jesus was conscious of himself as the Messiah, and although he may have interpreted the Messiah's task in accordance with the Suffering Servant Songs of II Isaiah, yet he still maintained the belief in the joy which would

accompany the Messiah. I would not care to state dogmatically just when Jesus became conscious of his Messiahship, but I believe it came very early in his life. Not only did he re-interpret the function of the Messiah but he also re-interpreted the concept of Messianic joy. It was not to be the joy of physical benefits and rewards, but the spiritual joy of knowledge of God and communion with him through the filling of the Holy Spirit. The physical aspect would still be present, but the spiritual would predominate. Thus when Jesus lived his life conscious of himself as the Messiah he lived a joyful life, and when he taught his disciples he taught them of a Kingdom of Joy which was in their midst. In keeping with his concept of the Messiah as a Suffering Servant, he taught his followers that they too must suffer. But their suffering should not make them sad for the Messianic age had come; instead they must "rejoice and be glad". The happiness of Jesus in chapters 14 - 17 of the gospel according to John must be interpreted in this way also.

However, Jesus also taught that he must leave them for a time and return in the future. Not only did he in his person and teaching realize all the former Judaistic eschatological messianic teaching, but he taught an eschatology of his own. I admit that his teaching along this line was vague and not free from

contradiction, but he did teach his disciples to look for the coming of the Son of Man in the future. It remained for the writer of the Revelation of John to pick up this teaching, expand it, and interject the note of joy which was not in the purely eschatological teaching of Jesus.

Chapter IX

EXPRESSIONS OF JOY

The subject of how this New Testament joy was expressed must next be discussed. We shall first take into consideration four passages, all written by Luke. First, his words "Be glad and leap for joy". For treatment of the Greek verb see above. This passage, if read literally, is only "Be glad and leap". No word for joy appears, yet it must be inserted to complete both the parallelism and the meaning. It gives us an insight into the jubilation which very likely accompanied and was an expression at times of the joy of the disciples and the early Christians. Leaping, dancing, shouting and no doubt singing was the outward expression of their inner joy and happiness. This view is born out in part by the ending of this gospel; "And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." The followers of Jesus were filled with great joy when they realized their Master had returned to life, and now that he had left them to be with the father, their joy continued. They returned to Jerusalem and gave vent to their joy in the way that was most natural to them, "praising and blessing God" in the temple (24:6) Again in Acts 3:8, we read of the man,

lame from birth, who had been healed by Peter, expressing his thankfulness and joy at being healed by going into the Temple, "walking, leaping, and praising God." These are all further instances of the idea peculiar to Luke and noted earlier that one common mode of expressing joy was by praising God, both in the Temple and elsewhere.

The Passage from II Corinthians 8:2 has twice been referred to, but again needs stressing. In spite of their poverty, the Christian joy of the Macedonian believers was so great that it issued forth in a liberal gift for the collection for the poor brothers of Jerusalem which Paul was making. This one verse, set alongside his words against those who speak ecstatically found in I Corinthians leads me to the conclusion that Christian joy may have been expressed by ecstasy, but it was far more commendable when it took the form of practical Christian living. It may have been the giving of gifts, it may have been leaping and praising God, it may have been giving thanks for every thing to God by singing psalms and sacred songs, but it can hardly have been called ecstasy.

Chapter X

PSYCHOLOGICAL TREATMENT

The God which Jesus revealed was a God of Love, and I would like to show now that there is a deep and basic connection between love and joy. "For the normal development of love the fundamental condition is that there shall be joy in the object. If there is this, the rest will follow; if there is not this, love is doomed from the outset. The emotion of joy is characteristically spontaneous, expansive, vital. Its very expression bears witness to this. 'In joy the features dilate, the eye-brows are arched, the countenance opens out, the voice is louder and fuller, the gesture more ample and vivacious. The heart and lungs dilate, and the brain works more easily and more rapidly. There is increase of mental animation and of sympathetic feeling and goodwill in all that is said and done. In a word, the expression of joy is the expression of liberty and therefore of liberality.' (La Psychologie des idees-forces; A Fouillee, Paris 1893; pg. 155)

"It may also become the fundamental expression of love. And the condition for this is that this expansive emotion, whose primitive bias is to go out of itself, shall fasten round some object and give it an intrinsic value, a value for its own sake. To have joy

in anything for its own sake is the primary essential for the development of love. Indeed it is this valuation of the object for its own sake, so essential to joy as to love, that is the mark distinguishing joy from pleasure. I am pleased with an object when it gratifies some interest of mine or some instinctive impulse. It gives me pleasure because it fulfills my need. It is a pleasure in relation to my sensibility or to my activity. And we speak correctly of the pleasures of sense and of movement. But joy is not self-centered like pleasure. No doubt there is pleasure in it, for all our emotions are toned by pleasure or pain but such pleasure is but the pleasure of the joy. There is also a self-enlargement in joy, but this is not of its essence. The joy itself attaches not to the subject but to the object, and to have joy in an object is to value it for its own sake. Joy is thus an active disinterestedness, and its instinctive impulse is not only to maintain its object, but to surrender itself to it and rest freely in it as in something of intrinsic value and promise

"To have joy in an object is to respect its individuality. This is implied in the very idea of delighting in it for its own sake. To have joy in what is real is to subordinate individual opinion wholeheartedly to the truth of the matter; to have joy in what is

beautiful is to trust to the inspiration of beauty and not to the contrivance of artifice. The interests of the object dictate at every step the line of advance.⁽¹⁾

It is my contention that love and joy are connected just as closely as this in the New Testament. This statement above is referring to human love, *φίλος*, yet it is an aid towards the understanding of the love of God, *ἀγαπᾶω*. In order to fully love an object there must be joy in that object. If we are to really love God we must have joy in God, not for any pleasure or reward we may derive from God, but purely for the sake of God himself. Using the terms of the psychological statement above, the instinctive impulse of our joy will be not only to maintain God, (i.e. to aid in spreading knowledge of Him) but to surrender to him and rest freely in him as in something of intrinsic value and promise. Conversely, God must have joy in the objects of his love, his children. We saw in the Old Testament survey at the beginning that God does take joy in his people, and redeems them from their difficulties. Now if Jesus is the Christ, the Son of God, he should be both joy-ful himself, and take joy in his followers and believers. The pages of the New Testament show this to be true; that Jesus was not primarily a man of

(1) - Hasting's Encyclopedia of Religion and Ethics, Volume 8, page 152.

sorrow, but one of joy, whose joy was only complete when his disciples were likewise filled with joy.

Chapter XI

CONCLUSION

Before we conclude with a definition of joy, a short summary is in order. In the Old Testament, joy was a physical manifestation of the happy relationship which existed between man and his God. Both man and God manifested joy in their outward relations with men, and with each other. The theology of the Old Testament is centered on this life, and so the experience of joy was primarily in the present life. It took the later prophets and Apocalyptists to transfer this to the experience of physical joys in the future. This development was not carried on in the Gospels or Epistles, but was taken up in the book of Revelation, which looked forward to the joys of the New Jerusalem. Elsewhere in the New Testament, as we saw in Chapter VIII, joy was primarily a present possession.

Many of the sources of joy in the New Testament are unique, and spiritual rather than physical. This in turn leads to a joy, the nature of which is spiritual. It is an inner joy, of the heart and soul, rather than an outer joy of the body and actions. However, Chapter IX showed us that the joy did at times issue in the outward expression of shouting, singing, and praising God. Over against this must be set the

idea of joy being unutterable, which we found in the first Epistle of Peter.

Other writers (1) on this subject have said that the Kingdom which Jesus taught was a 'Kingdom of Joy'. No doubt a very earthly conception of joy filled the hearts of many of the disciples, and much of our Lord's teaching was directed towards spiritualising their hopes and deepening their insight into the true character of spiritual joy.

We found in the last chapter that there is a very close relationship between joy and the love which is of God. I believe that this love is the primary source of all Christian joy, enabling believers to withstand the trials of persecution and giving them the inspiration to go onward and spread the Gospel of Joy.

Finally, we must attempt to give that which one would have expected to find at the beginning of the paper, that is, a definition of New Testament joy. The Shorter Oxford Dictionary defines joy as being a "pleasurable emotion due to well-being or satisfaction; the feeling or state of being highly pleased". This falls far short of defining New Testament joy in all

(1) - See IN QUEST OF A KINGDOM by Leslie Weatherhead; the chapter on the Kingdom of Joy; also the Article on Joy in Hasting's Dictionary of Christ and the Gospels.

its depth of meaning, for it includes all that and much more. It is besides this, an inner experience, seldom ecstatic or spectacular, which has God as its source. It is independent of time, place, and circumstance, being conditioned not by outward feelings but by an inner attitude. It is not merely a sentiment, nor is it based on what is called 'religious experience' of an emotional and non-rational kind.⁽¹⁾ Rather, it is a strong, rational, religious emotion, based on God, which issues in practical,⁽²⁾ ethical, Christian living. I would call it Christian Joy.

(1) - On this distinction between a vain sentiment and a useful emotion see the commentary on Romans by C.H. Dodd, page 130.

(2) - On the practical results of Christian joy see pages 45, 74 and 79 above.

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